

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

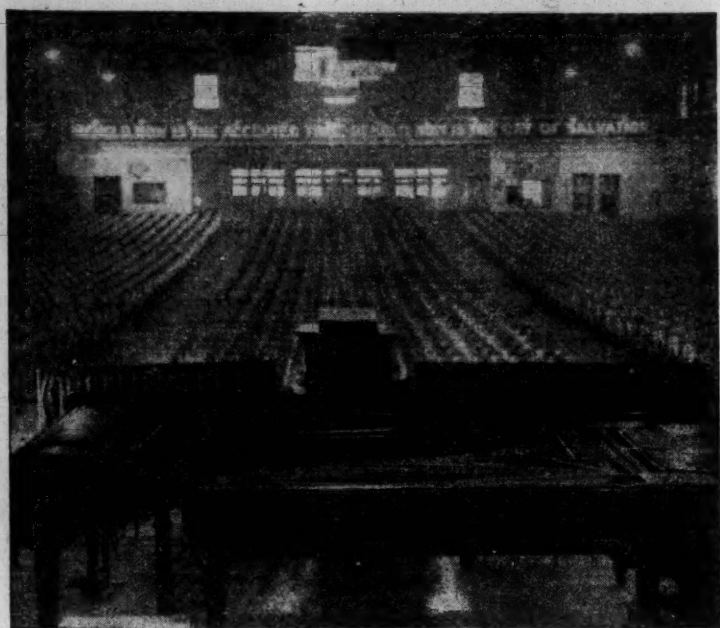
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CHICAGO GOSPEL TABERNACLE, where soul winners from many states will meet Thanksgiving week, November 20-27, to commemorate the 50th anniversary of D. L. Moody's death by waiting on God, planning, praying and seeking the way to revival. Interdenominational, led by the soundest evangelists in America.

SAVE THANKSGIVING DATE!

The D. L. Moody Memorial Conference on Revival and Soul Winning, to be sponsored by THE SWORD OF THE LORD at Chicago Gospel Tabernacle Thanksgiving week, will have a tremendous program. We suggest that you now save the date and be present in as much of those eight great days, November 20-27, as possible.

Think of the splendid program, which will include:

Dr. Bob Jones, Sr.
Dr. Billy Graham
Dr. William Culbertson
Dr. D. A. McCall
Dr. Merv Rosell
Dr. S. Maxwell Coder
Evangelist Bill Rice
Evangelist James V. Lamb
Evangelist Covell Keenum
Songleader, Cliff Barrows
Evangelist John R. Rice

It is the 50th year since D. L. Moody died, in December, 1899. Let us—all of us—dedicate ourselves afresh to soul winning, set out to pray with consuming passion for great revivals. Let us review again the work of this mighty leader, D. L. Moody and his associates of fifty years ago. Let us seek the mighty power of the Holy Spirit which Moody had, learn to preach with the simplicity and boldness and power which Moody knew, and pray with the directness and faith he exercised.

I believe that every ministerial student in America who possibly can ought to attend this conference.

We expect attendance from thirty-five or forty states. Hundreds of pastors and Christian workers will attend.

We earnestly hope to offer a free bed to ministers and ministerial students who could not otherwise attend.

There are many inexpensive eating places in Chicago. Those who desire can find convenient and moderate-priced hotels nearby. The place of meeting will be the great Chicago Gospel Tabernacle which Paul Rader founded and where he won so many thousands to Christ, the great interdenominational meeting place of evangelists in Chicago for many years.

Make your plans to come! Write for further details, complete program, hotel information, to:

John R. Rice, Director,
214 W. Wesley Street,
Wheaton, Illinois.

Sidelights On 75,000 Subscription Campaign

1. Anglican Woman and Catholic Saved Through Sword
2. Catholic Postal Employee Reads Subscriber's Papers, Wants Sword
3. 800 Ministerial Students' Subscriptions in One Mail
4. Sword Sermon Wins Man Enslaved by Drink and Profanity

By the Editor

In the last few days hundreds of subscriptions have been pouring in to THE SWORD OF THE LORD in the campaign to extend its circulation to 75,000 this year, honoring the 50th anniversary of D. L. Moody's death. You see, this is written September 23, two weeks before you get it, and the campaign is just getting well started.

The mail coming in shows the wonderful influence and blessing

the Lord has given THE SWORD OF THE LORD. From New Brunswick, Canada, a woman writes: "I have in my possession several copies of THE SWORD OF THE LORD, sent to me by my sister who lives in the U. S. A. I thank God for these papers and what they mean to me. I have accepted Christ through your message and hope to make my life testify to the fact. We (Continued on Page 6)

Fools, Foxes and Fancies

By DR. D. A. (Scotchie) McCALL
Executive Secretary Mississippi State Baptist Convention

(As preached at the Sword of the Lord Conference on Evangelism, Siloam Springs, Arkansas, August 10, 1949. Mechanically recorded for THE SWORD OF THE LORD.)

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

"Be not deceived"—don't fool yourself is what that means. "God is not mocked." Do you know what that means? It really means you can't thumb your nose at God and get by with it.

A lot of people think that is just something that the preacher says. Well, it is theological, but it is more universal and general than that. That is an agricultural truth. "Whatsoever a man soweth, that shall he also reap." That is biological truth. God made everything in the beginning to reproduce after its kind. That is psychological truth. That is sociological truth. That is theological truth.

"Whatsoever a man soweth, that [not something else] shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."—Gal. 6:7-9.

Now back to the fifth chapter of Galatians:

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."—Gal. 5:19-21.

Paul, why don't you preach on something else?

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance."—Gal. 5:22, 23.

Why, it is like, passing from a sewer system to a flower garden. It is like passing from a cesspool into a perfume factory.

"And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."—Gal. 5:24-26.

I. The Story of Samson

Our story is one of the most interesting to be found anywhere—within the pages of the Bible or outside the Bible. It begins in the closing verses of the thirteenth chapter of the book of Judges. Now all the while Samson was a child of promise. He had good parents. Every baby born into the world has the inherent and unalienable right to be able to look up into the face of a clean daddy and a pure mother. If you young people wish to guarantee that sort of an inheritance to your posterity, you must begin thinking about it and dedicating yourself to that early in life.

Outside of having a godly

mother and father, Samson was almost damned before he was born because it was a time when every man did that which was right in his own sight. Instead of having God's standards, they set up their own standards.

I heard a man, a two-time college graduate and a member of my church, say that if a man thought a thing to be right, it was right. There is just one thing wrong with that—it ain't so! Outside of that, it is a very good statement. But the man did not believe it himself, because if some half-demented fiend should (Continued on Page 2)



Dr. D. A. McCall

"YE WILL NOT COME TO ME"

By REV. ROBERT MURRAY MCCHEYNE
(Born May 21, 1813)

"And ye will not come to me, that ye might have life."—John 5:40.

There is nothing more sad and nothing more strange than that when there is a Saviour who is enough for all the world, so few should come to Him to be saved. If a lifeboat were sent out to a wreck sufficient to save all the crew and if it came back with less than half of them, you would inquire with anxiety why the rest had not been saved by it. Just so, when Christ has come to seek and save that which was lost and yet the vast majority are unsaved, it behooves us to inquire why so many are not saved by Christ. We have the answer in these words: "Ye will not come to me, that ye might have life." Sinners are lost, not by reason of anything in Christ, but by reason of something in themselves. They will not come to Christ, that they might have life.

I. It Is Not by Reason of Anything in Christ That Sinners Are Lost

1. It is not because Christ is not sufficient to save all. The whole Bible shows that Christ is quite sufficient to save all the world; that all the world would be saved if all the world were to come to Christ: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). The meaning of that is, not that the sins of the whole world are now taken away. It is quite plain that the whole world is not forgiven at present. Because the whole world is not saved. Because God

everywhere calls sinners to repentance, and the first work of the Spirit is to convince of sin—of the heavy burden that is now lying on Christless souls. Because forgiveness in the Bible is everywhere attached to believing.

When they brought to Jesus a man sick of palsy, Jesus, seeing his faith, said unto him: "Son, be of good cheer; thy sins are forgiven thee." Believe on the Lord Jesus Christ and thou shalt be saved. The simple truth of the Bible is that Christ hath suffered and died in the stead of sinners—as a common person in their stead; and every man who is a sinner hath a right to come.

Christ is quite sufficient for all, and I would prove it by this argument: If He was sufficient for one sinner, then He must be sufficient for all. The great difficulty with God (I speak as a man) was, not how to admit many sinners into His favor but how to admit one sinner into His favor. If that difficulty has been got over in Jesus Christ, then the whole difficulty has been got over. If one sinner may come unto God clothed in Christ, then all sinners may. If one sinner may (Continued on Page 4)

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Fools, Foxes and Fancies

(Continued from Page 1)

go in and violate the sanctity of that man's home, believing, in his mental incompetency and in his moral degeneracy that it was all right, that man would be the first to say that it was wrong and that it shouldn't have been done. I do not know why so many times we say things that we do not mean and do not believe.

Well, Samson was well-born. "And the child grew, and the Lord blessed him. And the Spirit of the Lord . . . came mightily upon him." Whenever it is said of him—as it is said of Samson half a dozen times—that the Spirit of the Lord is upon him, that young man is a mighty engine of human ingenuity, energy and power. When the Spirit of the Lord is upon Samson, or anybody else—man, woman, boy, or girl—under God, that person is a mighty engine of spiritual power, because the Spirit of God is no weakling. But when Samson's feet called him into the bypaths of the meadows, places that the Spirit of God should not go and would not go with blessing, Samson, the erstwhile giant, became a toy, a plaything, in the hands of sin.

Samson in Love

The next thing said about Samson is the thing usually said very early in life of the average young chap—he fell in love. The only trouble was, he fell in love with the wrong young woman. Now, I know of only one thing worse than a young man falling in love with the wrong young woman and that is a young woman falling in love with the wrong young man.

Samson fell in love, but he fell in love with a Philistine maiden. I am going to stick pretty close to this Bible story. You just follow along. Samson went down to his mother and father and said, "I've found me a girl whom I want for my wife, and I want you to get her for me." It was customary for the parents to perfect the engagement. Samson said, "I have found me a girl whom I love, (love at first sight) and I want her for my wife."

They said, "Wait a minute. Why don't you fall in love with one of your own kind?" (You had better take heed to what Dr. Rice has written regarding the unequal yoke and see what the Bible has to say about it.)

"Oh, but I have found her and I want her for my wife!"

Love at first sight had its way back in that day. So with heavy hearts and dragging footsteps Samson's father and mother started down to that Philistine camp. Samson—shy, awkward, backward modest youth that he was—held

back several paces. The Bible says that a lion came out in front of him. I went to see my girl many a time when I felt as if I could have killed a lion, but none ever did come out! But one came out here, and the Bible says that Samson took his bare hands, slew that lion and flung the carcass over to one side. Out of it came that gambling proposition.

When they were married, the Philistines came to his wife saying, "Now you find the answer to that riddle. If you don't, we will kill you and burn your father's house."

Sometimes people ask, "Why is it that the world, the flesh and the Devil get along so much faster than the church of the Lord Jesus Christ?" Well, I am not so sure that the world, the flesh and the Devil have the easy time that some people would have you and me to believe that they have. Let me make an observation. In the accomplishment of their purposes, the world, the flesh, and the Devil may lie, cheat, rob, assassinate, steal and shoot their stuff, but the church of the living God, the people of Christ must pursue the even tenor of their course down the straight and narrow, as marked out in the Word of God.

These people said, "You tell us the answer. If you don't, we will kill you and burn your father's house." Well, she didn't want to die, neither did she want to bring trouble on her father's house. So she started out and found the answer from her husband. She was not the first wife nor the last, to get the answer. She went and told the Philistines. "After all," I guess she thought, "it doesn't amount to much anyhow." So she went and told the Philistines and they told Samson. He said, "If you hadn't been fooling around with my wife, you wouldn't have known the answer."

That made him a little mad, so he went out and killed thirty Philistines because of a gambling debt. But he was mad at his wife, and the Bible says he went off and pouted for some days.

Did you ever see a pouting husband? A pouting husband is a pretty article—with his lips like a bridal train in reverse. Samson was the champion pouter of all time. He went off and pouted for several days. Finally he started back to see his wife, and her father said, "Wait a minute; what are you going to do?"

He said, "I'm going to see my wife."

Her father said, "You can't do that. I've given her to a friend."

Womanhood was cheap in that day, and womanhood is still cheap with some people today.

That made Samson mad all over again. He must have been part Irish! He went out and caught three hundred foxes. If there is anybody I have felt sorry for all my life, it is foxhunters. A bunch of men go out with a pack of hounds, hunt all night and come home early in the morning and catch nothing except fits when they get home.

Samson went out by himself. He didn't have any dogs. As far as the record shows he didn't have any other men with him; but Samson caught three hundred foxes!

He took those foxes and tied them together tail to tail and he put a firebrand between each two foxes' tails. (Incidentally that is the first mention of tail lights in history!) Then he turned them loose in the cornfields of the Philistines. In a little while they were nothing but smoking, burning embers. He was a little tired and sleepy and hot after that. Brother, you handle three hundred foxes and a little fire in between them, and see if you are not a little hot, and tired and sleepy! So Samson went up on a hill and went to sleep.

By that time the Philistines had gotten stirred up. Then things sure did happen around there. They came down to the Israelites and asked, "Where is Samson?"

"What do you want with him?" "Look out yonder at those black fields. Where is Samson? What we will do to him will be a plenty!"

They said, "Wait a minute, wait a minute." And three thousand

Dr. Bob Jones Says:

If the evangelical Christian people of America could have been at Bob Jones University on September 7, which was the opening night of the school year, it would not be necessary for me to have to appeal to you as we have been doing week by week for financial help for our Student Loan Endowment Fund. A great educator said, "I have inspected over three hundred colleges and universities in America, and I never have any difficulty describing these schools and colleges, but I cannot describe Bob Jones University. The only way anybody can understand this institution is to come here and see with his own eyes and feel with his own heart what is really taking place." On the opening night of this school year, there were approximately one hundred young people who came forward and definitely accepted the Lord Jesus Christ. We could tell some most interesting details about the individual converts. As we watched these young men and women come down to the front, most of them from Christian homes but young people who had never accepted Christ, we remembered twenty-two years ago when we opened Bob Jones University, formerly Bob Jones College. The first convert we led to the Lord Jesus Christ is now an outstanding minister of the Gospel. Remember he was the first convert of the school. The primary business of Bob Jones University is not to get unconverted young people into the university, and convert them. The purpose of the school is to train converted young people for Christian leadership so they will go out into the world and win sinners to the Lord Jesus Christ. Yet every year, we have about 4 per cent

of our students who come here unsaved, and practically always they find the Lord Jesus Christ the first night they are here. Some of these young people who were converted the first night are here because Bob Jones University helped them financially. Some of you people who sent money for our Student Loan Endowment Fund had a part in the conversion of these young people. These young people will go out to be Christian leaders and will lead others to the Lord Jesus Christ. You will have a part in all the work they do through all the years to come until the Lord Jesus Christ returns. We are appealing to you as we have never appealed to you before to help us raise this million-dollar Student Loan Endowment Fund. If you will do that, you will solve the problem of helping young people who have to have some help and at the same time will solve the problem of the operating overhead of Bob Jones University. If all of the students can pay in full, Bob Jones University can pay its operating overhead. It will take at least one million dollars to take care of this situation. If you haven't helped us, please help us. If you have helped, please help some more. We are counting on you. You Christian people will not let us down. I know the Christian people of America. They are always glad to invest some of God's money in a cause about which they feel absolutely sure. We are giving you what we consider the greatest opportunity ever offered to invest some money for God so it will bring returns for time and for eternity.

BOB JONES, FOUNDER

Bob Jones University,
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men marched up a hill after one man. There is a tribute for you. "And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight" (Lev. 26:8).

Three thousand men were going after one man. They got up there and said, "Samson, what in the world is wrong with you? Look out yonder at those Philistines. Look at those fields."

"Wait a minute," he said, "I'm not worried about that bunch down there. Just don't you, my brethren, jump on me." The truth is that he just didn't want to have to hurt his own folks.

Let me tell you something. I am not worried one bit about what the world, the flesh and the Devil think about me. I know what they think about me; I know what they think about my ministry. The only time I would ever worry, the only time I would think of real worry is to have my brethren in Christ turn on me, and seek to rend me to pieces. I don't like that!

That is the way Samson felt. They said, "We wouldn't hurt you. We are for you."

He said, "That's all right. I'm not worried about that gang down yonder."

They tied him with two cords and he marched down at the head of the procession to the foot of that hill. When he got into the presence of those Philistines he tore those cords to pieces. He took the jawbone of an ass and slew a thousand men. He was a little hot and thirsty after that.

Then, do you know what he did? He started murmuring, whining, complaining against Almighty God. God had done so much for Samson: given him strength, heard his plea again and again and again—now Samson begins to murmur and whine and complain against God. An omnipotent God, with stately stepping, came down the stairway of the skies and made a hole in that jawbone and caused water to come out! Read it just like it is in the Word of God. If I didn't worship a God who knew some things and could do some things, I would go and look for one. Some people just put a Mother Hubbard on Him, then they wonder why they do not get anywhere in their spiritual experience, and in Christian victories. God slaked the thirst of old Samson.

Samson at the Wrong Place

Then the next thing in the life

of Samson is that he went into the house of a harlot in Gaza. I couldn't help thinking about that as our train passed through Gaza and stopped there on the trip to Palestine some years ago. The Philistines knew that he was in the wrong place, so they beset the house round about, expecting to take him in the morning.

I'll tell you why a lot of soul winning is not done by a lot of people of Christ. They get in the wrong places too many times. The Devil's crowd knows that they are in the wrong place. The church knows they are in the wrong place. Heaven knows they are in the wrong place. Hell knows they are in the wrong place. Satan knows they are in the wrong place.

But old Samson made a surprise move. He got up at midnight and left that house—and just to make the bargain good, he took the framework of the gate of the city as a string of beads about his shoulders.

Samson and Delilah

In the next scene in the life of Samson, he fell in love. He is the out-fallingest in-love man I ever read about in all my life; and he always fell in love with the wrong young woman. This time it was Delilah, in the valley of Sorek. They were no sooner married than the lords of the Philistines came down and said, "Look, you find the secret of his strength and we will each give you eleven hundred pieces of silver."

We talk about money talking! It does to some people, but it didn't just start talking to people in our day and generation. It has always talked to some people. Here was a woman who was willing to sell her honor and her husband and her happiness and her home for money.

She said, "It's a bargain," and she started out. She said, "Now you know, Samson, we are married and we are going to tell one another every little thing."

He said, "That's right."

She said, "All right then. Just to start off right, you tell me the secret of your strength."

He said, "Oh, I see. Well, if you bind me with withs, grapevine that has never been dried, I'll be like anybody else."

She did that and then gave the cry, "Samson, the Philistines be upon thee." Then he tore that

stuff to pieces and she came back saying, "You don't love me. If you did, you would tell me."

He said, "If you bind me with new ropes that have never bound anybody else, I will be like anybody else."

She did that and gave the same cry with liers-in-wait ready to take him. Brother, sister, there are plenty of liers-in-wait ready to take you and me whenever some things happen to us, too. He tore those ropes to pieces.

Then I see in my imagination, and the Bible suggests as much, that a tear began to trickle from each eye and she said, "You don't love me. You are toying with me. You are playing with me. If you loved me, you would tell me."

He got a little closer to it this time. He said, "If you weave my hair into that web and fasten it with a pin, I will be like anybody else."

I had been in the ministry several years before I knew what that meant. Asiatic houses were and are low-topped and flat-roofed. They learn their architecture from the spider, bringing the supports out from the corners and side to a central post and fastening those inner ends with a pin—web shaped. Of course he was a Nazirite. A razor hadn't touched his head from his infancy up. He had long hair and he said, "You weave my hair into that web, fasten it with a pin and I will be like anybody else."

She did that and gave the cry, "Samson, the Philistines be upon thee!" This time Samson went walking off with part of the ceiling in his hair. Then the Bible said, she just started boo-hoing.

Samson said, "I can't stand this! Of course, of course I'll tell you. I'm a Nazirite; a razor has never touched my head from my infancy up."

She saw that he told all that was in his heart; so she had those liers-in-wait ready and she sent for the Philistine barber. She caused Samson to go to sleep with his head in her lap. That Philistine barber cut his hair without waking him up.

Then he arose and shook himself, not knowing that the Spirit of the Lord had departed from him, and went out as before. Here is one of the saddest verses in the Bible. I have read it through. I have studied through the 1,189 chapters of the Bible. I took a two-year course, and I studied it through with one of my churches. According to their own testimonies, that course taught people to learn more Bible than they had learned any other time of their lives. I have studied God's Word and here is one of the saddest verses in it. "But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house" (Judges 16:21).

However, his hair began to grow, and here is another tragic scene. The Philistines made a great feast. They were going to have a great time, so there they were, thousands of them, crying out, "Great is our god, Dagon, because he hath delivered Samson, the champion of God and God's people into our hands."

One of the most shameful things that ever takes place is when you and I live and walk and talk so that the world, the flesh and the Devil may laugh truthfully at us. Let them slander us if they have to lie in doing it. That is one thing. But when they can laugh truthfully at a church member, that is a tragedy. That is a disgrace. Whenever you and I do things so that the worldling says, "What are you talking to me about Jesus for? You do the same things I do. You use the same language I use. You go to the same places I go to. I don't see any difference between your life and my life," and when that worldling is telling the truth, it

(Continued on Page 3)

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(See Page 7)

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Fools, Foxes and Fancies

(Continued from Page 2)

is tragic.

Here they were having a great feast and making fun of God and making fun of Samson, making fun of God's people and God's cause. I think old Samson was hearing it all, and his heart was a-fire. Finally a smart aleck said, 'Where is Samson? Send for him;

let's have some fun out of him. They sent a little boy after that sightless young man, and that young boy led that sightless, powerless young man, an erstwhile giant, into their presence.

Oh, yes, Samson was a saved man. There are two reasons why I say that Samson was a saved man. One is this. He is listed in God's gallery of the great in the eleventh chapter of Hebrews. The testimony of God's Word is good enough for me any time. The other reason I know he was saved is by the way he acted in confession and repentance and contrition. Do you know what he did? He said, 'God, I have played the fool. I thought I could sin and get by with it. I thought I could play with fire and not be burned. Now, God, give me the strength; give me the power. I'm willing to die to right my wrong.' And brother, whenever a professing Christian is willing to die to right his wrong, he has repented, and the work of contrition is complete in his heart and life; he has got it.

God heard that prayer that we have heard so much about. God breathed strength into those flabby muscles and they became again as cables of steel. Those hands went out and those stone pillars separated. In my imagination I hear the cries of men and the shrieks of women and the clash of falling stone upon falling stone. When the dust is cleared from about the debris, I look upon a motley sight—the blood-clotted hair sightless eyes staring into the skies, broken limbs, mangled bodies. The Bible says that Samson slew more in his death than he slew in his life. Looking down at the foot of it all, I see one of unusual stature. It is Samson; but he is dead.

Here is the way this part of the Bible story closes. His family came and got his body, took it up to the family cemetery. I wonder what the preacher said.

Have you ever noticed this? I don't know what is customary in your part of the country, but in my country the bigger backslider a fellow is, if he is a professing Christian, or if he is a lost person, the more preachers they have

to have to preach the funeral sermon. Well, what good does it do?

I always feel like stopping with that story, but there are three things I want to say.

II. The Blinding of Sin

First, consider the blinding of sin. They put out his eyes. If old Samson could have had the curtain lifted separating today from tomorrow; if he could have seen the end of his sin, the course of his sin, the consequences of his sin, you could not make me believe in a thousand years Samson would have ever sinned. But like every other fellow, he thought he could sin and get by.

I was in a pastorate. We started out in a two-week's revival that ran to a three-week's revival. Nearly one hundred people walked the aisles for Christ. Over fifty came for baptism, the pastor being his own preacher. I had given no invitations the first week. The second Sunday night I preached the sermon I am preaching tomorrow night. I still hadn't given the invitation. After that sermon the son of the chairman of the board of deacons came to me. That son, a young married man, was all broken up. He said, 'Brother McCall, I have been excluded from the church for this and that, and all the while I have been kicking and cursing the church, knowing that I was to blame. I want to get right. How can I come back?'

I told him how and prayed with him. On Monday night he was the first of nearly one hundred who walked the aisles for Christ. He lived so gloriously for Jesus that he was elected as a junior deacon. We were trying to see if he would prove worthy to walk in the footsteps of his great father. I left that pastorate and went to another pastorate.

After some months dark words drifted through that I didn't want to hear and that I didn't believe. I was called back to that pastorate for a certain service and saw a funeral director, a mutual friend. He said 'That young man is out yonder in a state institution and I want you to go to see him. I know how you loved him and how he loved you, and I want you to see him. I don't believe he will recognize you, but I want you to go see him.'

I said, 'He will recognize me. He knew me too well, loved me too much, and I loved him too much.'

'Well, I don't believe he will, but I want you to go see him.'

I went to see him. He paid no attention at all to me, but went off rambling. He could quote National league line-ups and American league line-ups, but he didn't recognize his former pastor and he didn't recognize his friend. I went away with a heavy heart.

Later, I received a phone call from this same funeral director saying, 'He's dead, and his family knows that you knew him in the days of his activity in the church as no other preacher did and they want you to come back for the funeral.'

I went back, went to that funeral director, and said, 'Man, what was the trouble?' (I really didn't know the trouble.)

'Well,' he said, 'it was the sin of his youth.' He said, 'He was so twisted in the agony of death that we almost had to apply physical force to straighten his body for the casket.'

Now, let me tell you something. If that young friend could have had the curtains lifted, separating today from tomorrow; if he could have seen the end of sin, if he could have seen the course of sin, if he could have seen the consequences of sin, you couldn't make me believe in a thousand years he would have ever sinned.

That funeral director further told me that his wife and children had to go to the doctor to see if the fruits of sin flowed in their veins. And people want the preachers to keep quiet about sin!

I would hate it for what it did to Jesus. I would hate it for what it did to the human race. I would hate it for what it did to one of the finest friends I ever had, to say nothing about others.

The blinding of sin! I have brought this message in just about every college site in Mississippi—in the University, Mississippi Col-

lege, Mississippi State. I have brought it in Parkway Baptist Church in Jackson, Mississippi. Dr. Evanson up at Cleveland, the Delta State College site, said, 'I want you to bring it to our young people up there.' A Baptist deacon, president of Mississippi Southern, when they had about a thousand enrollment, which was peak then, though it has gone beyond that now, heard about it and he said, 'I want you to take all the time you want one morning at chapel, and preach that sermon.' I did. I preached it at Clark Memorial Junior College which is one of the greatest junior colleges I know anything about on the face of the earth. After I preached that sermon those young chaps packed my room, sat on the floor, stood against the wall, sat on the bed. You know what they were saying? 'Scotchie, we didn't know sin was like that.' The blinding of sin!

Occasionally, a young college chap has come to me grinning as I preached some sermon on sin. You know what he would say? 'But, Brother McCall, you don't understand. We are smart. We don't get caught. We know how to get by.'

What do you say to a chap when he says that? Do you pass it by? I don't. Do you know what I said? They know I am for them whether they agree with me or not. So I say, 'You get by, do you?'

'Yes, we get by.'

I say, 'Wait a minute! We will see if you get by. Wait till you live and die and meet God, then tell me if you get by.'

But that is not all I tell them. I go back to the twentieth chapter of Exodus: 'Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments' (Exod. 20:3-6).

Then I may talk sociology to them a little bit. They know some elementary sociology. Any elementary sociology student knows the case histories of the Edwards family and the Jukes family. Do you know what I say to that chap? 'You wait until your baby is born and lives and dies and meets God, then you tell me whether or not you got by.'

But that is not all. I say, 'Wait until your grandbaby is born and lives and dies and meets God, then tell me whether or not you got by.'

Then I say, 'Wait until your great grandbaby is born and lives and dies and meets God, then tell me whether or not you got by.' I never have had a chap argue with me after that. Brother, I want to tell you they won't argue much with the Word of God.

We blame all these sins of our children on Adam and Eve. Adam and Eve had enough to account for. Let's get a little closer home. That is why sometimes a perfectly marvelous mother and father will have a prodigal son. Why? You have grand parents, and you have great grandparents who scientifically and scripturally have some bearing along that line. The blinding of sin!

III. The Binding of Sin

The next thing to consider is the binding of sin! Samson was a terror. Brother, what he could do! Slay thirty Philistines! Slay a thousand Philistines! Command three hundred foxes! You talk about foxes running, with those firebrands between their tails, don't you know they had a fox race? He handled that fire and he handled those foxes. But wait a minute! One thing he couldn't do, and that was to sin and get by. There never has lived a man, woman, boy or girl who could sin and get by with it. We just as well not kid ourselves and not deceive ourselves and not fool ourselves. The binding of sin! They hogtied him.

A man stopped me on main (Continued on Page 4)



"Shine, Mister...?"

The kid tried, but there are a lot of shoeshine boys and not enough shoes to go around. It was easier to wrap a brick in burlap and smash a window and . . .

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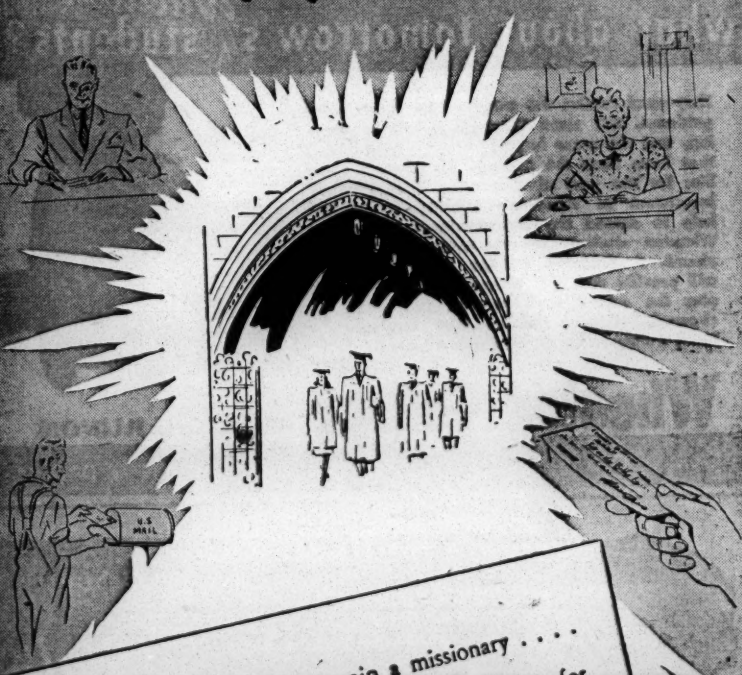
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"Ye Will Not Come to Me"

(Continued from Page 1)

have peace with God and God be yet just and glorious, then every sinner may have peace with Him. If Christ was enough for Abel, then He is enough for all who come after. If one dying thief may look to Him and be saved, so may every dying thief. If one trembling jailer may believe on Jesus and rejoice, believing, so may every other trembling sinner. O brethren! you may doubt and wrangle about whether Christ be enough for your soul, but if you die Christless you will see that there was room enough under His wings but you would not.

2. Sinners are lost not because Christ is unwilling to save all. The whole Bible shows that Christ is quite willing and anxious that all sinners should come to Him. The city of refuge in the Old Testament was a type of Christ; and you remember that its gates were open by night and by day. The arms of Christ were nailed wide open when He hung upon the cross; and this was a figure of His wide willingness to save all, as He said: "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). But though His arms were firmly

nailed, they are more firmly nailed wide open now by His love and compassion for perishing sinners than ever they were nailed to the tree.

There is no unwillingness in the heart of Jesus Christ. When people are willing and anxious about something, they do everything that lies in their power to bring it to pass. So did Jesus Christ: "What could have been done more for my vineyard, that I have not done in it?" (Isa. 5:4).

But if they are very anxious they will attempt it again and again. So did Jesus Christ: "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

But if they are still more anxious they will be grieved if they are disappointed. So was Jesus Christ: "When he came near, he beheld the city, and wept over it." But if they are very anxious they will suffer pain rather than lose their object. So did Jesus Christ: The good Shepherd gave His life for the sheep. Ah! dear brethren, if you perish, it is not because Jesus wishes you to perish. A word to anxious souls. How

strange it is that anxious souls do most of all doubt the willingness of Christ to be their Saviour, yet these should least of all doubt Him. If He is a willing Saviour to any, oh, surely He is a willing Saviour to a weary soul!

Remember the blind beggar of Jericho. He was in your case, blind and helpless, and he cried: "Jesus, thou son of David, have mercy upon me." And when the crowd bade him hold his peace, he cried so much the more. Was Jesus unwilling to be that beggar's Saviour? He stood still, commanded him to be brought, and said: "Thy faith hath made thee whole." He is the same willing Saviour still. Cry after Him; and though the world may bid you hold your peace, cry after Him just so much the more.

A word to careless souls: You say Christ may be a willing Saviour to others, but surely not to you. Oh, yes! He is quite willing for you, too. See Him sitting by the well of Samaria, convincing one poor sinful woman of her sins and leading her to Himself. He is the same Saviour towards you this day. If you do perish, it is not because Christ is unwilling. He wills all men to be saved and to come to the knowledge of the truth. He pleads with you and says: "Turn ye, turn ye, why will ye die?"

II. True Reasons Why Men Do Not Come to Jesus Christ. It Is Because They Will Not Come. The Reason Is Not in Christ, But in Themselves

1. Ignorance of Jesus Christ is one reason why sinners do not come to Him. So it was with the Jews. They being ignorant of God's righteousness and going about to establish their own righteousness, would not submit themselves to the righteousness of God. And so it is with many sinners amongst us. They will not come to Jesus Christ because they do not know Him.

It is quite amazing the great ignorance which exists in the midst of us. Some who have lived under the preached Word for years yet do not know who Jesus Christ is. He is an utter stranger to them. Some do not know from whence He came, or whither He has gone, or who sent Him into the world, or why He came, and why He suffered and obeyed. Many more have no personal knowledge of Jesus Christ. They have had no revelation of Christ made to them. They are ignorant of His beauty and fitness to their own case as a Saviour; and therefore they will not come to Christ to have eternal life.

In a shower of rain, you would not turn aside into a shelter unless you knew that there was a shelter there. Though you had lived at the time of the flood, if you lived in complete ignorance of the ark, it is plain you would not have fled to it; or even if you had known it and seen it and heard of it, yet if you did not know the use of it you would never have fled to it. So it is with sinners now. Many do not know about Jesus Christ, though He is the only ark; and therefore they will not come to Him. Many know something about Jesus Christ but they do not know the use of Him to their perishing souls; and so they also will not come to Christ to have life.

Do not live in ignorance of Him, dear souls, I beseech you. Seek for Him as for silver, yea, search for Him as for hid treasures. Do not say you are too old to learn. If the Spirit be your teacher, He can make it quite easy. He can take of the things of Christ and show them unto you. Do not say you are too young to learn. Happiest they who know Him soonest! Happy lambs, that are soon gathered into the Saviour's bosom!

2. Another reason why sinners do not come to Christ is that they have no sense that they need Him. If you had slain a man but had no sense that the blood-avenger was pursuing you, you would not flee to the city of refuge. If your vessel was sinking but you did not perceive it, you would not get into the lifeboat. If you were sick and dying but had no sense of it, you would not send for the physician. Just so, if you have no sense of being under the wrath

of God and exposed to Hell, you will not come to Christ that you may have life.

If you look around, you will see that the most of men have no feeling of anxiety about their souls. You will find men anxious about their families; about their money or their goods; about their character in the world; but, ah! why so few come to Jesus Christ? I answer, Because so few are anxious about their souls. Now, if a man be never awakened to flee from wrath it is plain and certain that he will never come to Jesus Christ. The three thousand were pricked in their hearts and then inquired after Christ. The jailer trembled for his soul and then was brought to rejoice in Christ Jesus. But no one was ever brought to Christ without being convinced of sin.

Careless persons, you should seek these convictions. They are easily lost. You should cry to God to make them deeper in your heart. If you lose them they may never come back. You may become another Lot's wife—a pillar of salt. If you lose them you may never come to Christ, and never be saved.

3. A third reason why sinners do not come to Christ is that the heart rises against Him. Many are brought in some measure to a sense of their sin and lost condition who yet cannot be persuaded to come to Jesus Christ. It is not anything in Christ that prevents them—it is something that rises up in their own hearts. Christ is quite open—He is a door which no man can shut; and they would fain be at rest in Him, and yet their proud hearts rise up against Him.

There may be two reasons for this: (1) Perhaps your anxiety has set you upon establishing your own righteousness; and, therefore, you are too proud to come to Jesus Christ. This was the way with the Jews. They were not only ignorant of God's righteousness, but they went about to establish their own (Continued on Page 5)

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Fools, Foxes and Fancies

(Continued from Page 3)

street in Memphis, Tennessee, one night. He said, "I have been wanting to see you."

"Well," I said, "I'm glad to see you."

For want of a better place, we withdrew into the front of a closed store in the shadows. He said, "You've heard wife and I have separated?"

"Yes, I've heard that."

"Well, I was to blame. I am lower down than a dog."

He said that about himself. I said, "I don't want to hear any more of that. I am no father confessor. But I will be glad to help you."

He said, "Well, I believe you can help."

We talked a little while and I said, "Do you love her?"

"Yes, I do. I haven't acted like it, but I love her."

"Do you think she loves you?"

"Yes, I think she does."

I said, "If she loves you and you love her, then there are not enough devils out of Hell to keep you apart."

We had a word of prayer. The next morning I went up to the manufacturing plant where she was working with her hands, making the living that he vowed in the wedding ceremony he would make. I asked the proprietor as courteously as I knew how if I might see Mrs. So-and-so. He said, "Certainly." She came out and after briefest greetings we went out to my car, the best place around there for the conference.

I said, "I saw So-and-so last night," calling her husband by his given name.

She dropped her head a little and said, "You know, I've been having a mighty hard time."

I said, "That is what he said. He told me quite a little bit about it. Frankly, I've heard all I want to hear about it unless you just want to get something off your heart. I would like to help you if I might."

She said, "I don't know. I've had a hard time. I'm not willing to go through again what I've had to put up with."

I said, "I wouldn't ask you or any other woman to do that." Then I said, "Would you let me ask you a personal question?"

"Yes."

"Do you love him?"

She dropped her head, then raised it and said, "Yes, I do, but I just cannot go through what I have been going through."

I said, "I wouldn't ask you to do that. He says he loves you and you say you love him. If I were you, I would give him another chance."

We had a word of prayer and I went home and wrote both of them a letter. I told them they

ought to read the Bible, pray together and every time the doors to the house of God opened, they should be there. I never will forget the letter I got from that old boy. I can just quote it from memory:

"Dear Scotchie:

"I came in from work Saturday noon and I read your letter. Then I went down to the corner drug-store and as I walked in the radio was playing 'Carolina Moon, I'm Lonesome.' I walked over to the telephone booth, called her up, talked with her, asked her if I could come to see her. She said I might, and I went. We got together and I surely am thankful to you for what you have done. I am never going to take another drink. And we are going to church and Sunday school," and on and on and on.

But wait a minute! Tonight they are living under separate roofs in separate states, going separate ways. Why? Because he, a male, not a man, was hogtied by sin. Brother, this country is full of them—men, women, boys and girls.

The binding of sin! I'm talking about Samson, a saved man. And there are a lot of saved backsliders—call them what you will—who are hogtied, paralyzed, spiritually incompetent, because of sin!

IV. The Grinding of Sin The blinding of sin, the blinding of sin, and now think of the grinding of sin.

"He did grind in the prison house." Do you know what that was? That was the work of a woman. He was a sissy. When I was over in Palestine I saw women grinding at the mill. Not only that, but Jesus said they are going to be doing that when He comes. And I believe it just like Jesus says it. Grinding at the mill is the work of a woman. I have pictures showing Palestine in the day of Jesus and just as it will be when Jesus comes again. Samson was doing that.

Sin is a terrible thing, yet some of you never thought of it. Did you know that you may destroy the virtue of a lassie, then you may be saved by grace, may be washed in the blood of the Lamb, and empowered by the Spirit, but—that lassie goes her way impure. Have you ever thought about that? You may teach some boy vulgarity and then you may be saved by grace, washed in the blood of the lamb, filled with the Spirit, but—that boy's lips remain unclean. You may ruin your health in riotous living, or lose a limb in a drunken brawl and then you may be saved by grace. That doesn't restore burned-out protoplasm and tissues and a limb that is gone.

Sin is a terrible thing. I am (Continued on Page 8)

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THE GIFT WITH THE DOUBLE RETURN

"Ye Will Not Come to Me"

(Continued from Page 4)

righteousness; and, therefore, they would not submit to the righteousness of God. Perhaps you thought when you were first awakened that you would soon find your way to peace. You thought by tears, and prayers and amendment of your life to blot out past sin. You have been making a false Christ to yourself, and that is the reason you do not like the true Christ; and Christ says to you: "Ye will not come to me, that ye might have life." To come to Christ, you would need to forsake

your own righteousness—to confess that your wisdom is folly—to lie down empty and vile and without praise, and to consent that Jesus Christ shall have all the praise; but your proud, self-flattering heart rises against this; and this is the reason you perish; "Ye will not come to me, that you might have life."

(2) Another way in which anxious souls keep away from Christ is this: You have been shaken off from all dependence on your own repentance or prayers or amendment to make you righteous

in the sight of God. You have laid you down in the dust and confessed that if ever you are to be justified it must be through the obedience and sufferings of the Son of God. Now, you have lain so long thus emptied that you think Jesus Christ should have been revealed to you by this time. In a word, you have been humbling yourself to make yourself worthy of Jesus Christ. Alas! this is a still prouder thought than the one before. You are not seeking to buy forgiveness from God by your humblings and by your tears, but you are seeking to buy Christ from God by these humblings. You think that your humblings and tears deserve Christ; so that you have been attempting to buy that which buys forgiveness. This is a deep snare of the Devil which hinders many anxious souls from coming to Jesus Christ without money and without price.

There is reason to think that many souls perish in this way. They fulfill this sad word of Christ: "Ye will not come to me, that ye might have life."

I would leave two directions with anxious souls. (1) You must be made willing to come to Jesus Christ, if you would be saved. You cannot be saved against your will. Some people have hopes that they will be lifted into Christ against their will. This is impossible. Noah was not lifted into the ark, but God said: "Come in." So Christ's people are a willing people. They come willingly, with all their hearts and soul. Not only do they flee willingly from wrath, but they flee willingly to Jesus Christ; they choose to be saved by Him rather than any other way. If there were ten thousand other saviours, they would still choose Christ; for He is the chiefest among ten thousand, and they feel it sweetest and best to be nothing and have nothing that Christ may be all in all.

(2) God only can bend your will to come to Jesus Christ: "No man can call Jesus Lord, but by the Holy Ghost." "No man can come to me, except the Father which hath sent me draw him."

It is God who must beat down all your proud imaginations. It is He who must reveal your guilt and nakedness. He must make you feel the emptiness and sin of all your self-righteousness. He must reveal the beauty of Christ, His comeliness, His desirableness, unto you. He must convince you that it is sweetest to have no praise, and to let Jesus have the whole. Oh! seek the teaching of God. The teaching of man is a mere dream if you have not the Spirit. "Every man, therefore, that hath heard and hath learned of the Father, cometh unto me;" "Him that cometh unto me I will in no wise cast out."

III. The Sinfulness of Not Coming to Jesus Christ

The words of Jesus are full of pathos—enough to break the proudest heart: "Ye will not come to me, that ye might have life."

1. The greatness of the Saviour shows the sinfulness of not coming to Him. He is the eternal Son of God whom sinners are despising. John bore witness of Him; His miracles bore witness to Him; His Father bore witness of Him; the Scriptures on every page testify of Him; yet ye will not come to Him that ye might have life. It is the Son of God who has undertaken the doing and dying in the stead of sinners; and yet you, a trembling sinner, will not honor Him so much as to trust your soul upon His finished work. Ah! how shall we escape, if we neglect so great a salvation?

2. The loveliness of the Saviour shows the sin of not coming to Him. Methinks there is a touch of Heaven's melody in these words: "Ye will not come to me." I know not whether they more express the high indignation of an insulted Saviour or the tender compassion of Him who wept upon the Mount of Olives over Jerusalem. It is as if He said: I have left the bosom of the Father to suffer and bleed and die for sinner, even the chief; yet, O sinner! ye will not come unto Me. I have sought the lost sheep over mountain and hill; I have stretched out my hands all the day to the gainsaying and

disobedient; I have cried after sinners and wept over sinners; and yet ye will not come to Me that ye might have life.

Ah! dear brethren, if sin against love be the blackest sin under the blue vault of Heaven, this is your sin, because ye trample under foot the blood of the Son of God and do despite unto the gentle Spirit of grace.

3. The very anxiety of some sinners increases their sin. Some sinners are very anxious about their souls, yet will not come to Jesus Christ. They are in search of a saviour, but they will not have Jesus Christ. Are there not some of you who would do anything else to be saved: "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" (Micah 6:7).

If we would bid you pray and weep, you would do that; if we would bid you fast and use the shirt of hair, you would do that; if we would bid you afflict your soul and body, and make pilgrimage to the Holy Land, you would do that; if we would bid you live as monks and huns, you would do that, as thousands are doing this day; but when we say, Come to Christ, ah! you will not do that. Ah! proud, sinful, self-ruining heart, you would choose any balm but the Balm of Gilead, any Saviour but the Son of God.

Oh! that these words of the sweet Saviour, whom you thus despise, would pierce to the very bottom of your soul. "Ye will not come to me, that ye might have life."

My Decision for Christ

Dear reader, you have just read the sermon by Robert Murray McChesney, a great Scotch preacher who has long ago gone to Heaven. Are you one of those poor, foolish sinners who will not come to Christ that you might have life? Have you never been converted? Have you never been born again? If you do not know that your sins are forgiven, that your soul is saved, I beg of you, in Jesus' name, to come to Him now.

There is no other way to be saved but to come, in your heart, to Jesus. Come repenting of your sins and trust Him to forgive you. Jesus plainly promised, "Him that cometh to me I will in no wise cast out" (John 6:37). Come to Him in your heart believing that He forgives you, trusting Him to save your soul. If you will honestly come to Christ the best you know how, in your heart, will you tell the Lord Jesus so and then sign the decision below, copy it in a letter and mail it to me at once? How glad I will be to hear! And I will write you a letter of counsel and encouragement.

Evangelist John R. Rice,
214 West Wesley Street
Wheaton, Illinois

Dear Editor:
I have read the sermon by Robert Murray McChesney, "Ye Will Not Come to Me." That has been my sin—I did not come to Christ. But God helping me, I will come to Him, I do come to Him now. I believe that Christ died for my sins. I acknowledge to Him that I am a sinner. I ask Him to forgive me and change my heart and save me. Because He promised, I here and now, today, depend upon Him to forgive me and save me. I mail this as an honest confession of Christ, claiming Him now as my Saviour. By His grace I will try to live for Him.

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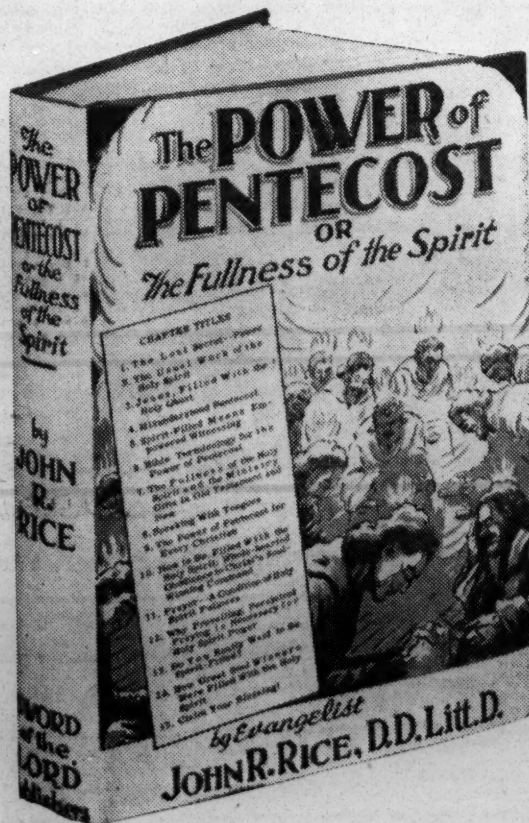
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- XII. Why Prevailing, Persistent Praying Is Necessary for Holy Spirit Power.
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Sidelights on 75,000 Subscription Campaign

(Continued from Page 1)

have been brought up in the Anglican church.

"Since reading these papers and accepting Christ, I have the 'peace which passeth all understanding' and don't seem to worry. . ."

Mrs. H. A.

Now wasn't it wonderfully worth while for that Christian woman to send copies of THE SWORD OF THE LORD to her sister who was unsaved, though a member of an Anglican church?

How many thousands of lost people can be won if you readers of THE SWORD OF THE LORD will only send subscriptions to your unsaved loved ones and then help us pray.

A Texas woman sends a subscription and writes:

"... I was talking to this lady in the post office a few days ago. She is one of the clerks at the General Delivery window. She had been reading your paper and wanted to know where it was from and what denomination it was. I told her and she said, 'It sure is a dandy paper. I would like to get it.' So I took her name and address so I could send it to her. She goes to the Catholic church, and I believe her heart is searching for the true Word of God. If you have any literature that will help her find what she is searching for, please send it to her. Let us join in prayer for her, that she will find Christ and eternal life and follow Him the rest of the way."—Mrs. M. E. K., Brownsville, Texas.

This interdenominational revival paper, with strong sermons to the unsaved in every issue, as well as sermons to revive Christians, teach the Word of God and help in daily living—all with the evangelistic emphasis—is welcomed by multiplied thousands of practically every denomination. How many hungry hearts would come to rest in Jesus and know Him and trust Him for salvation if we would only do our part!

We thank God for subscriptions sent in from Bob Jones University. There approximately 1,000 ministerial students are required to read THE SWORD OF THE LORD, to analyze and report on the sermons therein. So in one mail we received from these fine preacher boys over 800 subscriptions! What a wonderful blessing it will be for these young ministers to learn to preach as Dr. Bob Jones, Sr., and Dr. Monroe Parker lead them in the study of the great sermons by the leading soul winners, living and dead, which appear weekly in THE SWORD OF THE LORD.

Another interesting story comes from Florida. A reader writes:

"In one issue there was an article with the heading, 'The Seven Saddest Sayings for Sinners.' This article told of a business man who, by his own strength, had tried to overcome the drink habit and the use of profanity, all to no avail. Then he resolved to depend entirely on Christ and, of course, was gloriously saved.

"Well, Brother Rice, that man's experience was so exactly like that of a young man for whom our church had been praying, and who attended our cottage prayer meetings, that I gave him your paper with that article. The result was that a few days after that, through the work of the Holy Spirit, in our men's prayer room this man found Christ. It would do you good to hear his testimony!"—Mrs. I. L. W., Ocala, Florida.

I believe that literally thousands of lost people will be won to Christ because of subscriptions that will be sent during the next few weeks. There are other sinners who feel they are so enslaved to drink and other sins that they could not live the Christian life. They do not know that Christ can deliver them, and will. You and I know that Christ has the answer for every need, and

thousands of sinners can find that out through THE SWORD OF THE LORD.

We think it is a remarkable thing that lost sinners read THE SWORD OF THE LORD so eagerly. You see, these sermons are not tame little sermonettes, but strong, vigorous, bold Bible sermons. The headlines attract attention, the subjects discussed are important subjects. Again and again evidence has shown that lost people and backsliders, as well as good Christians, read THE SWORD OF THE LORD.

Catholics, Jehovah's Witnesses, members of formal and ritualistic churches and members of many false cults read THE SWORD OF THE LORD.

Last week a letter came from a Catholic priest who read THE SWORD OF THE LORD, though he did not agree with an article we published.

In New England a Seventh-Day Adventist minister turned his own services over to others so he could hear me preach, because he regularly reads THE SWORD OF THE LORD!

Last week a Lutheran wrote, asking me to settle the question that had arisen between her and her friend as to whether one actually receives the body and blood of Christ in the communion.

Thank God, He has given THE SWORD OF THE LORD an open door in the hearts of so many thousands! Multitudes of lost people, multitudes of weak Christians, misguided Christians even, would read THE SWORD OF THE LORD gladly, would learn the Word of God from it, would be led to Christ and the Word of God by it if their friends and loved ones would subscribe for them.

Great Interest in the Series of Sermons by Great Soul Winners Now Dead

THE SWORD OF THE LORD has undertaken to print thirty-six sermons by the greatest soul winners of the past. Already we have printed sermons by Spurgeon, Moody, Bill Sunday and Talmadge. Other sermons coming will be by Torrey, Truett, Chapman, Gipsy Smith, Scarborough, Finney, Jonathan Edwards, etc. In this week's paper is a wonderful sermon by a great Scotch preacher, Robert Murray McChesney. In no other Christian paper would one find this variety of the best sermons by great preachers of the past, that is, the soul-winning sermons, the revival sermons, by the men who were themselves great soul winners.

At the same time we are running a series of sermons by eminent preachers of today. Dr. W. A.

(Continued on Page 7)

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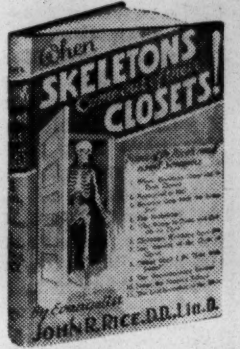
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"But wait! Dr. Rice knows the Word of GOD, and he knows men. He points to the minister, the church member, the self-satisfied Christian—to you and me. We may deceive man, but we can't deceive GOD. We know we have sinned, and so does GOD! JESUS suffered and died for our sins. HE offers the only way out: confession, repentance and a new birth.

You will spend hours over these messages when the 'best sellers' have been forgotten. You will want to return to GOD'S Word. You will be brought close up to Calvary's cross and personal responsibility to GOD. You will want to answer the author's repeated invitation to consecration. And you will want to read more inspired messages from this sincere servant of GOD."

So writes Albert Chas. Norton, Philadelphia, in commenting on Dr. John R. Rice's WHEN SKELETONS COME OUT OF THEIR CLOSETS.



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2. Buy a copy and lend it to the lost. It will intrigue, then convict, then convert.

God will bless you for doing it.

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Sidelights on 75,000 Subscription Campaign

(Continued from Page 6)

Criswell, pastor of the First Baptist Church of Dallas, Texas, where he succeeded Dr. Truett, has graciously sent us a sermon. Dr. Robert G. Lee, president of Southern Baptist Convention, in a letter today promises one. Dr. Billy Graham will send one. We expect sermons of course from Dr.

Oswald Smith, Dr. Hyman Appel- man, Dr. Louis Talbot, etc., along with the fine sermons we are publishing by Dr. Bob Jones, Sr., Dr. Lee Roberson of Chattanooga, Dr. D. A. McCall, whose sermon is in this issue, etc. And I will have sermons in it, along with my Brother Bill, and many articles on revival, Bible teaching and an-

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THE SWORD OF THE LORD for the past few months has had approximately 50,000 circulation each week. We are determined after much prayer and counsel to raise the list to a total of 75,000 this year. That will mean that thousands of readers will need to renew their subscription. It will mean that besides renewals and subscriptions to take the places of any who drop out, we must have 25,000 extra new subscriptions!

I know we CAN do it. I know we OUGHT to do it. I believe it is a solemn duty to God. I believe that the money it will take to pay for the subscriptions to increase the circulation of THE SWORD OF THE LORD as planned will be the very best possible way to commemorate the 50th anniversary of D. L. Moody's death. I cannot think of any enterprise where money would be as apt to spread revival fires, lead Christians to consecration and win souls to Christ as when the money is put in subscriptions for THE SWORD OF THE LORD.

As editor, I want to say that I get not a penny personally for my work with THE SWORD OF THE LORD. I get no salary, I get no commission on subscriptions, I get no pay for my articles published in THE SWORD OF THE LORD. This is a work of love, and I want everybody who believes in revival work, everybody who believes in New Testament evangelism, everybody in sympathy with the work done by D. L. Moody and his associates, to help us get thousands of subscriptions in the next few weeks.

I believe that the poorest or busiest reader of THE SWORD OF THE LORD ought to renew his own subscription and send a subscription for at least one other. I believe any reader who does not do that much will fail of his duty and his privilege; will fall short of what God has a right to expect. And I believe that thousands of us will have to do far more than that to please God.

Will you be one of several thousand to send in ten subscriptions at least within the next few weeks? By all means get them in as early as possible. To delay will mean extra work for our office as the Christmas season approaches. And I believe that what you do for THE SWORD OF THE LORD you will be doing for Jesus Christ, and that He will reward it. Let us all be much in prayer that God will bring about the great revivals for which we pray and that THE SWORD OF THE LORD will be used of God in that way.

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"Your paper THE SWORD OF THE LORD, which comes every week, just fills my soul with great thankfulness and joy when I read it. To think we have such consecrated men who really know the Lord who write for your paper! Oh, how it draws me closer to Heaven when I read them, and Jesus Christ has been made more real to my heart.

"I always pass them on to others, praying all the time it might be the means of bringing some

please mark those you send "new" or "renewal" to save work and mistakes.

The same rate will apply for long-term subscriptions. You may send \$2 for 16 months, \$3 for 24 months, if you like.

But we know that we cannot get the thousands of subscriptions needed and expected in this campaign if thousands do not send at least ten subscriptions for others. Therefore we are offering absolutely free my large new book, **The Power of Pentecost**, or **The Fullness of the Spirit**, with \$10 worth of subscriptions at this special rate. Send ten subscriptions at the rate of 8 months for \$1 each, or send five subscriptions at the rate of 16 months for \$2 each, and we will send this big book, 437 pages, the newest, most complete book on the fullness of the Spirit that we know of, absolutely free of other cost, and postpaid.

We believe that a thousand pastors ought to take advantage of this special offer. In your church service or prayer service or adult Sunday School class simply say that you want and need this new book on **The Power of Pentecost** and that you want them to join you in subscribing for THE SWORD OF THE LORD. Say a word about the paper, and usually, with little trouble, you will be able to get ten people to subscribe for THE SWORD OF THE LORD 8 months each or five people who will subscribe for 16 months each. We will send a few sample copies of the paper to any pastor who wishes to take subscriptions.

Sunday School superintendents could well get this book for the Sunday School library in the same way, or teachers of adult classes can get it for themselves.

Many readers ought to send THE SWORD OF THE LORD to every Sunday School teacher in their church, or to each member of the official board of the church. And thousands of you should each select ten families of loved ones, relatives, friends, new converts or lost sinners and see that they get THE SWORD OF THE LORD, "America's Foremost Evangelistic Weekly."

We have a deep burden from the Lord in this matter. We will fail unless God raises up friends to revival, friends of THE SWORD OF THE LORD, friends of the evangelists, friends of preachers and friends of sinners, to help in this giant task. We feel certain that God wants THE SWORD OF THE LORD to reach its goal of 75,000 paid subscriptions. Besides my labor, I will send subscriptions to many. Will you do the same?

Elsewhere in this paper for your convenience is a subscription order blank with space for ten names. Surely you can send that many at once. Will you help? With an earnest prayer that God will bless you, I ask your help in Jesus' name.

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"So now we are a happy family in Christ."

Jennie Cramer
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"Dear Editor of SWORD OF THE LORD:

"As this is the first month I have been reading the SWORD OF THE LORD, I will write you a letter, thanking you for the wonderful blessing it has been to me.

"In fact, I have enjoyed it so much I have sent it to about thirty of my friends so they too might be closer to the Lord by having it to read.

"In fact, I decided to use part of my tithe money for that purpose, and I pray that God may be honored in each home, and some souls will be saved - I am starting a new list.

"You see, I work, and by sending the SWORD OF THE LORD out I can feel it is some personal work done for the Lord. One lady called me this week to thank me again for sending her the paper."

Mrs. H. W. Ulbrich
Los Angeles, California

"Dear Brother Rice:

"I would like to tell you what THE SWORD OF THE LORD has meant to me. I was saved three years ago last January 1st. I had only been to church once in the previous twelve years when out of curiosity I began to read my Bible and became alarmed about my condition and knelt beside my divan one night and accepted the Lord. A friend of mine lent me a SWORD OF THE LORD she had received from one of her neighbors. It was like manna from Heaven to a three-weeks' old 'babe in Christ.' How I did eat it up! It was so simple, so easy to understand. I subscribed right away for it and I can truthfully say that, next to my Bible, no other literature has helped me to grow in grace so. We have many Christian papers in our home now but no other can near measure up. By the way, through your paper I was led to a deeper consecrated life and a desire for soul winning. My husband has been called to preach and we are now in our second year in the Bible Baptist Seminary. I sent your paper to many friends and relatives and though no one has been saved, several have started attending church.

"May the Lord bless you in your work. I have the paper now in several Catholic homes. I'm praying for the Holy Spirit to make them read it.

"And now for a friendly suggestion. Give us more sermons for the unsaved and new 'babes'."

Mrs. Bert Rutter
Ft. Worth, Texas

"... Your highly esteemed paper and your invaluable publications have had such an impression on my life that, though I am no longer a young man, I am now resigning from a government position, to take advantage of a scholarship to enter a theological college very shortly, to further prepare myself to work in the Master's vineyard. . . ." N. A. A. Alexander, Jamaica, B.W.I.

I like the paper so well that last year, after I was through picking potatoes, I took my money and subscribed for unsaved friends. This fall I am going to do the same. I believe God would want me to do just that.

Mrs. R. C. Peterson
New Sweden, Maine

"Read the Sword every week. Dedicated my life to full-time Christian work through the reading of gospel soul-refreshing messages in your paper."

Ray Nurse
New London, Conn.

Fools, Foxes and Fancies

(Continued from Page 4)

preaching to Christian people, but it needs to burn as a fire in your soul and my soul until we will pass it out to people who need it, and need it badly. And you and I need everything in this Bible.

The grinding of sin! Let me close with one of the most graphic true stories that ever came into my life. My father was strong of body, father of five boys and five girls. Most of them are living yet. He always made a fair salary, never a great salary, not a small salary; just a fair salary. An Irish mother helped him save enough to get all of us through college or offer us a college education. Most of us took it by working our way partially through. I worked my way through school in the campus store.

My father, in the last years of his life, told me this story.

"One day So-and-So came to me and said, 'Jim, this fellow and I are going into a certain project (this wasn't in Africa—this was in my Mississippi, in the United States of America—a Christian country, so-called) and we want a third partner. We hear you have a little money saved up.' (He did—it was to educate us on. That was the sort of money they were after.) 'We hear you have a little money saved up and we want you for a third partner.'"

My father said, "What kind of

a project is it?"

They said, "We are going to build shotgun houses where women sell themselves."

My father drove him away in anger for even associating his name in thought with such a scheme. But in my America and your America, sin will have its way and its day with some people. They went ahead and built those houses. About a year later my father said that same man came back, his fists clenched, his lips drawn, his jaw set.

He said, "Jim, do you have some dynamite?"

My father's work called for the use of explosives and he did have explosives, and that man knew it. My father knew what he wanted with it but he wanted to hear him say it. He said, "What do you want with it?"

He said, "I have just heard that a traveling man is taking my daughter down yonder to one of those houses and I want to blow them to smithereens."

Well, how is his daughter any better than anybody else's daughter? How is his wife any better than anybody else's wife?

You know, there is a kind of a fellow who calls himself a sport in this country, but he is dirty and yellow and hellish and everything else. He has no respect for your sister or mine, your women-folks or mine. But he says about his own, "Now, that's different!"

But wait a minute, that isn't the end of the story. That man

died and he has been in a grave long enough for his body to return to dust and of course, his spirit into the presence of the God whose law and decency he despised. That's not all. The grinding of sin! "Be not deceived." Don't kid yourself. Don't fool yourself. "God is not mocked." You can't turn up the nose at God and get by with it. You can't thumb the nose at God and get by with it in America. His wife was committed to an insane asylum and when she died, though there were immediate living members of the family, nobody claimed her body, and tonight it sleeps in a potter's field. Now they were not from the scum of society. They were from the great middle strata of society that makes up much of the life of this great America of ours. The grinding of sin!

God of our fathers, known of old,

Lord of the far-flung battle lines,

Beneath whose awful hand we hold

Dominion over palm and pine.

Lord God of hosts, be with us

—yet,

Lest we forget, lest we forget.

Lest we forget that you can't sin and get by with it! Lest we forget God, and Heaven and Hell and the soul—that it goes marching on like John Brown's proverbial body. Where? Where? Lest we forget that we live—that we leave an indelible imprint be-

hind us for God or the Devil after we die.

You know, life is a pretty serious business. This soul business is pretty serious. This sin business—it is pretty serious business. This Heaven business is pretty serious business.

"Be not deceived." Don't kid yourself! Don't fool yourself! "God is not mocked." You can't turn up the nose at God and get by with it. You can't thumb the nose at God and get by with it. "Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption. He that soweth to the

spirit shall of the spirit reap life everlasting." To whom was that written? That was written in a letter to the Galatians who were professing Christians. Don't forget that.

Say, is the sin of my life keeping me from speaking to somebody about Jesus? Is the sin of my life making me a weakling as I testify for Jesus? Is some secret or known sin in your life making you powerless and ineffective as you seek to witness for Christ? God help us and forgive us and strengthen us and put the power of the Spirit upon us, and send us out to do His will, in Jesus' name.

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